A

Funeral SERMON

On the DEATH of

JOHN LEE, Esq;

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On the DEATH of

JOHN [illegible], Esq;

לְזֵכֶר עוֹלָם יִהְיֶה צַדִּיק׃

Τὸ Μνημόσυνον Αἰώνιον τῆς Δικαίας.

OR,

The Everlasting Remembrance of the Righteous.

Set down in a

Funeral SERMON,

ON THE

Much Lamented DEATH

OF

JOHN LEE, Esq;

Who Died at *London* the 16th of *July*; and was Buried at *Wraisbury*, (alias *Wirardisbury*) in the *County* of *Bucks*, *Anno Dom.* 1704.

By J. C. WERNDLY, *Vicar of* Wraisbury *and* Langley.

Psalm CXII 6. *The Righteous shall be in Everlasting Remembrance.*

LONDON:

Printed for Will. Rogers, at the *Sun* against St. *Dunstan's* Church in *Fleetstreet*. MDCCIV.

TO

Madam LEE

MADAM,

SOme Good *and* Worthy Friends, (*especially the* major part *of both* Pariſhes) *have* earneſtly *deſired me to ſet up a little* Monument *of* Publick Gratitude, *as a* Perpetual Memorandum *of the* Examplary Piety, Sobriety, *and* Charity *of our* Good Friend *and* Worthy Patron, *your late Deareſt Husband.*

I beſeech you, Madam, if my Innocent Deſign *ſhould not anſwer the*

Expectation *of our* Friends *ſo exactly as I wiſh it might, do not take it amiſs; for* Eſquire Lee's *great-*Kindneſs *to my ſelf (as well as to the whole* Pariſh*) was ſo* Conſpicuous, *that it required the* Pen of a ready *(Ingenious)* Writer, *rather than the weak* Hand *of,*

MADAM,

Your moſt Humble and

Moſt Obedient Servant,

J. C. WERNDLY.

Wrattiſlaw, Auguſt 2. 1706.

A

Funeral SERMON

On the Death of

JOHN LEE, Esq;

PSAL. CXII. 6.

The Righteous shall be in Everlasting Remembrance.

לְזֵכֶר עוֹלָם יִהְיֶה צַדִּיק׃

My Brethren:

IT is uncertain who was the *Penman* of this *Psalm*, because there is no *Title* or *Inscription* prefixed to it; but it is not *material* to know, who writ it; since we are sure, that the *Spirit* of *God* is the *Author* of it, and that *He* that writ it was an *Holy Man* (a) *of God, who spake as he was moved by the Holy Ghost: The Righteous shall be in Everlasting Remembrance.*

(a) Pet. I 20.

In

In the unfolding and clearing of these *Words*, I shall keep my self very close within the Compass of these *Three Particulars*:

א. 'Who is *He* that is, or may justly be stiled a *Righteous Man*? or else thus; in what *Sense* may a *Man* deserve the *Title* of a *Righteous Man*?

ב. 'And then (in the *Second Place*) we shall examine, 'what *Honour* is due to a *Righteous Man*? *Viz.* It is to 'have Him *in Everlasting Remembrance*, whether alive 'or dead.

ג. 'And then (in the *Third* and *Last Place*) I shall 'make a *Modest Application* of the *Matter*, in Relation to this *Worthy Gentleman*, our late *Good Friend* and 'Patron, who to the great *Grief* of all good *Christians* '(that had the *Honour* to know *Him*, and to be acquainted with *Him*) and to our *Special Regret*, departed this *Life*, dying *the Death of the Righteous*; as I 'shall make it out anon, *&c.*

א. Now as to the *First* of these *Three Particulars* (which I have set down in plain and intelligible *Terms*) who is *He* that is, or may safely and justly be stiled a *Righteous Man*? Or else thus; in what *Sense* may a *Man* fairly deserve the *Title* of a *Righteous Man*?

This *Title* is appropriated,

I°. To *God*.
II°. To *Man*.

I°. As

I°. As it is appropriated to *God*, it signifies such a *Righteous* and *Just God*, in whom there is (b) *no Unrighteousness at all*; but all his *Thoughts*, and *Words*, and *Works* are perfectly *Righteous*; all his *Laws*, *Statutes* (c) and *Ordinances* are absolutely *Righteous*; all his *Ways* are infinitely *Righteous*, Just and Good; which *Righteousness* (being one of *God*'s Chief Essential *Properties*) may, (and is to) be called, the only *Superlative Infinite Righteousness*; which if we should deny, we might as well deny his *Eternal* (d) *Godhead*; for if *He* were not infinitely *Righteous*, *He* could not be *God*.

(b) Psal. XCII. 15.

(c) Psal. XIX. 8.

(d) Rom. I. 20

II°. But *Secondly*, That *Righteousness* which is Appropriated to *Man*, is either

a. 1°. *Real*, or
b. 2°. *Imaginary*.

1°. *Man*'s *Real Righteousness* is that which we call *Good Morality*; when a *Man* endeavoureth sincerely (at all *Times*, and by all *Means*) to please his *God*, and to walk uprightly before *Him*, and to (e) do *Justice* to all *Men*, &c.

(e) Es. I. 17.

2°. But as the *Best* of *Men* are compassed about with many invincible *Infirmities*, so that *they cannot do that* (*Good which they would*), finding a (Rebellious) *Law in their Members warring against the Law of their Mind*; therefore their *Righteousness* is not, and cannot be termed a *Compleat*, but an *Imperfect Righteousness*; For, *when they would do good, evil is present with them*, &c.

(f) Rom. VII. 15. ad fin.

(g) Rom. VII. 22.
(h) Rom. V 8.
(i) Jer. XXIII. 6.
(k) Eſ. LVI. 7.
(l) Rom. IV. 3.

2°. But yet, as *they delight in the Law of God after (g) the inward Man*, the *Lord* doth not *impute* (h) their various *infirmities* to them; but as they hope conſtantly in the *Goodneſs* of *God*, and believe in *Chriſt* (who is *the Lord* (i) *our Righteouſneſs*,) their *Works* are *accepted* as (k) *Sacrifices* upon the Lord's Altar, and their (incorrect) *Endeavours* are pleaſing to *God*, upon the *Account* of their Unfeigned *Faith*; Thus *Abraham believed God, and it was* (l) *counted unto him for Righteouſneſs*, &c.

(m) Joh. III. 7.
(n) Gen. VII. 1.
(o) Luke I. 6

4°. In this *Senſe* it is ſaid; *He that* (m) *doth Righteouſneſs, is Righteous*. In the ſame *Senſe*, *God* ſaid to *Noah*, *Thee have I ſeen Righteous* (n) *before me, in this Generation*. Thus *Zacharias*, *and his Wife Elizabeth were both Righteous before God*, *walking in* (o) *all the Commandments and Ordinances of the Lord*, *blameleſs*, &c.

(p) Eſ. LXV. 5.
(q) Luke XVIII. 11.

b. 2°. But now the *Imaginary Righteouſneſs* is that of proud *Phariſaical Boaſters*, who have a high *Opinion* of themſelves, and think themſelves more *Righteous* and more *Holy* than other good *Men*; as thoſe Blaſphemous *Wretches* (mentioned by *Eſay*) (p) who had *abominable Broth in their Veſſels, and ſaid to their Neighbours, ſtand by thy ſelf; for, I am Holier than thou*; or that loſty ſelf-conceited *Phariſee*, who *prayed thus with himſelf; God I thank Thee, that I am not as other* (q) *men are, Extortioners, Unjuſt, Adulterers, or even as this Publican*: So now-a-days the *Papiſts* run into the ſame *Extreme*, when they preſume (but in vain) to be *juſtified* before *God*, and to inherit *Eternal Life* by the Merits of their own *Righteouſneſs*, and by their good *Works*; and that they are in a *Capacity* of doing

doing more good than God commandeth us; which they call *Works of Supererogation*: But especially our Blasphemous *Enthusiasts*, (*Quakers*) whose (*) *Throat is like an Open Sepulchre* for horrid *Blasphemy*; when they say (and would have us believe) that *they are as Righteous, and as Holy as God.*

(*) Ps. V. 9.

2°. But all *These* are not the *Men* described here in the *Words* of my *Text*; But rather they *are a Smoak in my Nose*, (saith God) *a* (s) *Fire that burneth all the Day*. But a *Righteous Man* in the *Ordinary Stile* of the *Scripture*, is a Good and Sincere *Moralist*; one that *feareth the Lord*; one that *delighteth greatly in his* (t) *Commandments*; one that is *Gracious, and full of Compassion*; one that *sheweth Favour*; one whose *Heart is fixed, trusting in the Lord*; one, of whom it may said in *Truth*, *He hath dispersed, he hath given to the Poor*; as it is explained throughout this whole *Psalm*. Such a *Man*, (and none else) may justly be stiled a *Righteous Man*: in such a *Sense* (and no other wise) a *Christian* fairly deserves the Sacred *Title* of a *Righteous Man*.

(s) Is. LXV. 5.

(t) Ps. CXII. 1.

3°. But we proceed now to the *Second Particular*, To examine what *Honour* is due to a *Righteous Man*? It is to have him *in Everlasting Remembrance*, whether alive or dead; so says my *Text* positively, *The Righteous shall be in Everlasting Remembrance.*

The *Expositors* do not much differ in the *Translation* of this *Passage*, tho' me seemeth they whom I consulted about it come somewhat too short of the *Hebrew Original*. For,

(*) *In Memoria Seculi erit Justus.*

1°. (*) *Ben. Ar. Montanus* refers it to the *Memory* of (*Seculum*) an *Age*; but whether he meaneth the *Age* of One *Hundred Years*, or more, or less, I cannot well determine, *&c.*

(*) Des Gerechten Wird nimmermehr Vergessen Werden.

2°. The (*) *Tigurine* (as well as *Luther's*) *Version* turneth it thus; *The Righteous shall never be forgotten.* But where the same *Words* and the same *Sense* do sweetly agree in one, then I conceive that the *Literal Exposition* of any *Passage* of the *Holy Scripture* should be inviolably kept: For where the *Words* of the *Text* fairly and neatly explain the very *Sense* of the *Thing*, I always think it most safe never to part, but to keep such a Happy *Couple* fast together, *&c.*

(*) *Le Juste sera en Memoire perpetuelle.*

3°. The *French* (*) *Protestant Bible* renders it thus; *The Just* (or, *the Righteous*) *shall be* (kept) *in perpetual Memory.*

(†) Εἰς μνημοσυνον αἰώνιον ἔσται δίκαιος.

4°. But that which (in my *Judgment*) cometh up nearest to the *Hebrew Original*, is the *Version* of the *Seventy Greek Interpreters*; tho' elsewhere they seldom hit it so exactly as here: (†) *The Righteous shall be for an Eternal Monument*; that is, the *Memory* of a *Righteous Man* shall be kept up to all *Ages*; the *World*, (so long as it standeth upright) shall keep a fair, a thankful, and endless *Memorandum* of the *good Deeds* of a *Righteous Man*; nay, *Monuments* of *Praise* and *Honour* shall be reared up, in *perpetual Commemoration* of the *Vertues* of a *Righteous Person*; *He* shall always be spoken of, and his *Kindness* shall be in the *Mouth* of a never dying *Posterity*, as long as the *Sun* and the *Moon* endureth; whatever he hath done, (I speak of *Praise-*

worthy

worthy Acts, that are above the *Ordinary Sphere* of *Common Deeds*) shall be kept in continual *Remembrance* of his *Person*, for his *Immortal Honour*. As our *Blessed Saviour* said of that Godly *Woman* (who *came to him in Bethany, in the House of Simon the Leper, as he sat at Meat, with an Alabaster Box of very precious Ointment of Spikenard, and* (v) *brake the Box, and poured it on his Head*) *Verily* (of a *Truth*) *I say unto you, wheresoever this Gospel shall be Preached throughout the whole World, there shall also this that this Woman hath done be told for a Memorial of her*, &c.

(v) Mat XXVI. 6, 7, &c. Mark XIV 3.

5°. But tho' these *Words* of my *Text*, [*The Righteous shall be had in perpetual Remembrance*] seem to declare only *that* which in *Time* to come will, (or may) be done, yet according to the usual *Hebrew Emphasis*, my *Text* doth not only *foretell* or *prophecy* of what will or may come to pass, but it doth likewise intimate that which *shall*, or *must*, or *ought* to be done; so that it sets it down as a *Duty* incumbent to us: So that the *Words* of my *Text* may also [without wronging it in the least] be translated thus; *The Righteous ought to be had in Everlasting Remembrance*: For the *Future Tense* (יִהְיֶה) or as it is in the *Text* (לִזִכָּרוֹן) implies this *Sense* in a *Thousand places*, as I could prove it very easily, if it were to any *purpose*, &c.

6°. When therefore the *Holy Ghost* telleth us here in my *Text*, *The Righteous shall be in Everlasting Remembrance*, we may safely take it and understand it as a *Christian Duty*, as an *Obligation* lying upon us constantly to *remember*, and never to forget (*World* without end) the *Excellent Deeds* and Praise-worthy *Acts* of the *Righteous*; as tho' *the Spirit of God* should say, *Let the*

the Righteous Man be always in your Mind, be sure never to forget, but make it your *Business*, (for it is your indispensible *Duty*) to keep in your fresh and constant *Memory*, and to transmit to *Posterity*, what the *Righteous Man* hath done, either for *God*, or for the *Church* of *God*, or for his *Country*, or for his Lawful *Soverargn*, and for the *Government*, or for the *Poor* and *Needy*, which are *God's Children*, and *Members* (so far as they are *Worthy Poor*, Pious and Religious) *of the same Body*, *whose Head is* (w) *Christ*; and therefore they ought not to be disregarded, (much less wronged, or oppressed) so as to be Starved for want of *Charity*, &c.

(w) 1 Cor. XII 26. Eph. V. 30.

7°. But then again, if the *major part* of the *World* should, (as commonly it doth) prove Base and Ungrateful, so as to forget the sweet *Memory* of a *Righteous Man*, yet his *Remembrance* can never be blotted out; for notwithstanding the *Ingratitude* of a Base *World*, yet the sweet *Remembrance* of the *Righteous* is, and will be (unto perpetual *Ages*) kept fresh and alive, *viz.*

I°. By *God himself*.
II°. By *good Angels*.
III°. By *good Men*.

I°. I say, *My Brethren*, (and I know how to prove what I say) that the sweet *Remembrance* of the *Righteous* will (in the *first* and *chiefest place*) be kept fresh and alive even before *God*, who hath the best *Memory*, so that *He* cannot possibly forget the least *Kindness* or *Benefit* of the *Righteous*, done either to *Himself*, or to his Poor *Children*, whether that *Righteous Man* be a Home-bred *Man*, or a *Foreigner*; as it appeareth by

the

the Example of *Cornelius*, a *Centurion of the Band called the Italian Band*, a *devout Man, and one that feared God with all his House, which gave much Alms to the People, and Prayed to God always*; whom God remembred after this manner: *Cornelius saw in a* (x) *Vision*, (saith the *Text*) *evidently, about the Ninth Hour of the Day, an Angel of God coming in to him, and saying unto him, Cornelius—Thy Prayers, and thine Alms are come up, (for a Memorial) before God; thy Prayer is heard, and thine Alms are had in remembrance in the sight of God,* [Ανεβησαν εις μνημοσυνον ... ἐνώπιον τοῦ Θεοῦ] *like a Sacrifice of a sweet Smell, like an Excellent Perfume of a pleasant and ravishing Odour*, they have ascended into *Heaven*, and pierced thro' the *Veil* of the *Sanctuary* of *God*, whose *Fragrancy* is so dear and acceptable in his Nostrils, that even there (Εἰς μνημόσυνον) it is kept up in *Store*, as a *Real Monument* of thy rare *Piety* and *Charity*, &c.

(x) Act. X. 1, 2, 3 4, 31.

2°. The *Apostle* sets it (even this *Remembrance*) down as a *Piece* of *God's Justice*; (y) *Because God is not Unrighteous, to forget your Work, and Labour of Love which ye have shewed towards his Name, in that ye have Ministred to the Saints, and do Minister.* And the *Prophet* telleth us of (z) a *particular Book of Remembrance written before God, for them that fear the Lord, and that think upon his Name*, whereby one may *discern between the Righteous and the Wicked, between him that serveth God, and him that serveth him not*, &c.

(y) Heb. VI. 10.

(z) Mall. III. 16. 18.

זִכָּרוֹן סֵפֶר
LXX. Βιβλίον μνημοσύνου.

3°. If therefore all the *World* should ungratefully forget the *Righteousness* of a *Good Man*, and his *Righteous Deeds*, yet our most *Righteous God*, (*whose* (a) *Reward is with him*) will never put out of Mind the Good and Com-

(a) Rev. XXII. 12.

Commendable *Acts* of a *Righteous Man*, *He* will keep him (and what he hath done) in conſtant *Memory*, for a ſure and *exceeding* (b) *great Reward* among the *Generation* of the *Righteous*; which ſhould be a vaſt *Encouragement* to us all to follow after, to labour and ſtudy for *Righteouſneſs*, &c.

(b) Gen XV. 1.

IIº. I ſay that the *Righteous* is *remembred* not before *God* only, but alſo before his *Holy Angels*, which are *miniſtring Spirits*, *ſent forth to miniſter for them who* (c) *ſhall be Heirs of Salvation*, to *Encamp* (d) *round about them*, to (e) *bear them up in their Hands*, which they could not (and would be unwilling to) do, if they were not *mindful* of them; if they ſhould not remember the *good and laudable Deeds* of the *Righteous*, how ſhould they be willing or ready to ſerve them?

(c) Heb. I. 14.
(d) Pſ. XXXIV. 7.
(e) Pſal. XCI. 12.

IIIº. *Good Men* will keep the *Righteous* (whether dead or alive) *in Everlaſting Remembrance*. Thus *Paul*, *Silvanus and Timotheus did* (without ceaſing) *remember the Theſſalonians for their* (f) *Work of Faith, and Labour of Love, and Patience of Hope in our Lord* JESUS CHRIST, *in the ſight of God, and our Father*. (And for this cauſe) *we give Thanks to God always for you all*, (ſaith the *Apoſtle*) *making mention of you in our Prayers*, &c.

(f) 1 Theſſ. I. 1, 2, 3.

2º. Thus the ſame *Apoſtle* thanketh *God*, that (g) *without ceaſing he had remembrance of Timothy, in his Prayers Night and Day*--*When I call to remembrance* (ſaith he) *the unfeigned Faith that is in thee, which dwelt firſt in thy Grandmother Lois, and thy Mother Eunice, and I am perſwaded that in thee alſo*.

(g) 2 Tim. I. 3. 5.

3º. So

3. So that a *Righteous Man*, a Pious and Religious *Christian*, loseth nothing for his *Righteousness*; for indeed all his *good Deeds*, his *Hope* and *Faith*, his (h) *Patience*, his *Love* and *Charity*, can never vanish away, neither out of the *Sight* of *God*, whose *Reward* is sure, nor out of the *Memory* of Good *Men* and *Angels*. And therefore what art thou the worse for it, if even the *major part* of the *World* should put a foul *Misconstruction*, or an erroneous *Misinterpretation*, (whether by *Malice*, or *Ignorance*) upon thy *Piety*, or upon thy Works of *Charity*, or upon thy *Sobriety* and *Temperance*? For *Men* do not know thy *Heart*; but *He that* (i) *searcheth the Heart and the Reins*, knows the *Sincerity* and the *Innocency* of thy *Designs*; and pray do not wonder at the base *Ingratitude* of this Wicked *World*, for, as ever it was, so it is, (and ever will be) a Monstrous Abortive *Beast*, a *Beast* of as many different *Heads* and *Tails* as thou seest *Faces*, a many-Headed *Spider*, that sucketh rank *Poison* out of the best *Flowers*; a crooked *Serpent*, that turneth the best *Actions* into Venom, Gall, and Wormwood; for if thou be a *Righteous Man*, the *Remembrance* of thy *Righteousness* will ever be fresh in the *Sight* of *God*, and *Christ*, *who needeth not that any should testifie of Man, for he* (k) *knows what is in Man*. And what saith the *Holy Ghost* here in my *Text*? *The Righteous shall be in Everlasting Remembrance*. And the same *He* declareth by the *Mouth* of *Solomon*, *The Memory of the Just* (l) *is Blessed; but the Name of the Wicked shall rot*, &c.

(b) Rev. II 2.

(i) Rom. VIII. 27.

(k) Joh. II. 25.

(l) Prov. X. 7.

You have heard, *My Brethren*, Who is *He* that is indeed, or may justly be stiled, a *Righteous Man*? Or

e'se thus; in what *Sense* may a *Man* deserve the *Title* of a *Righteous Man*? You have heard likewise what *Honour* is due to a *Righteous Man*, *viz.* that he is, (or ought) to be had *in Everlasting Remembrance*, according to our *Duty*.

2. I think it is now high *Time* to proceed to the *Third* and last *Particular*, (according to my *Promise*) in order to make some *modest Application* of the Matter, (as much as *Time* shall give us leave) in Relation to this *Worthy Gentleman*, our late *Good Friend* and dear *Patron*, who, to the great *Grief* of all good *Christians* (that had the *Honour* to know *him*, and to be acquainted with *him*) and to our *special Regret*, departed this Miserable *Life*, *dying the Death of the Righteous*, as I do not question but to make it out anon as fairly and *modestly* as can be: And as I have been *plain* in the *Explication* of the *Words* of my *Text*, so I hope you will find me no less *plain* in the *Application* thereof, if you be here to hear the *Truth*, and nothing but the *Truth*.

1°. But to the end that my *Application* may be truly *modest*, I shall not say all the *Truth* of *him*; and that for two very good *Reasons*: *First*, because *he* was so good a *Christian*, and so *Worthy* a *Gentleman* during his *Life-time*, and left such visible Proofs of his Eminent *Piety* and *Charity* before *he* departed this Life, that both *Time* would fail me, and I should find it too far out of my *Reach*, and above my small *Capacity*, to make such a *Panegyrick* as might be answerable to the Excellent *Virtues* of this *Righteous Man*.

3°. And

3°. And the *second Reason* is as good as the *first*, because some of you might be *apt* to imagine, that my *Intent* is to flatter a *dead Man* for the Love of the *Living*, rather than to give *Glory* to *God* by speaking the *Truth*; but nevertheless it is my *Innocent Design* to publish that *Truth* of *him* here in this *Sacred Place*, which is most *seasonable* and most *proper*, not for your *Curiosity*, but for our *Imitation*, according to the Sacred *Rule* of the *Spirit* of *God* here in the *Words* of my *Text*, who would not (by no means) have us to bury the *Righteous* in the *Grave* of *Oblivion*; but rather *he* intimates it as a *real Duty* incumbent to us all to remember constantly the *Righteous*, and always to keep his *good Deeds* in our fresh *Memory*, whether the *Good Man* be dead or alive; for so saith the *Holy Spirit* here in my *Text*; *The Righteous shall be* (or *let him be*, or *he ought to be*) *in Everlasting Remembrance*, &c.

4°. But just now, *my Brethren*, I come close to the *Point*, if but you give me *leave* (as I hope you will) to tell you, that there are chiefly *Three* most *Excellent Things*, for which *He* deserveth (not at the *Hand* of *God*, but) at our *Hand*. For, at the (*m*) *Hand* of *God*, no *Mortal Man* (were He as *good*, or better than an Holy (*n*) *Angel*) can (*o*) do or serve any *Thing*; but at our *Hand*, *He* deserveth, I say, the Glorious *Title* of a *Righteous Person*; whose godly *Remembrance* we ought to keep in our *Mind*, not only for a few *Days*, or *Months*, or *Years*, but as my *Text* insinuates, *for ever and ever*, [ ] as an *Eternal Monument*

(*m*) Job XXXV 7.
(*n*) Job IV. 18
(*o*) Job XXV.

nument of *Praiſe* and *Honour*, to be handed down to our *Poſterity*, world without End.

And theſe *Three Things*, worth our higheſt *Commendation* and *Imitation*, are,

I°. His *Exemplary Piety* towards *God*,

II°. His *Extraordinary Sobriety*.

III°. His *Extream Charity*.

I°. The *Firſt Quality*, for which our Deceaſed *Good Friend* and *Patron* deſerveth (at our Hands) the Glorious *Title* of a *Righteous Man*, is, I ſay, his *Exemplary Piety* towards *God*; which *Piety* of his was both

α. 1°. *Private*,

And

β. 2°. *Publick*.

α. 1°. His *Private Piety* was limited ſome conſiderable *Time* of every *Day* of the *Week*, within the *Borders* of his own Religious *Family*; ſo that the conſtant *Exerciſe* of our Holy *Religion* (according to the Laudable *Cuſtom*, and Decent *Order*, and Religious *Principles* of the *Church* of *England*, as by *Law* eſtabliſhed) was his Daily and Ordinary *Practice*; his *Firſt* and *Chief Work*; his Spiritual (p) *Meat* and *Drink*; his Holy *Paſtime*; it was his *Prime Study*, and his greateſt *Delight*, to read and meditate

(o) John IV. 34

meditate (Day and Night) in the *Law* of his *God*, and in the *Gospel* (q) *of our Salvation*; and to pour out Hearty *Prayers*, and to send Pious *Ejaculations* towards the *Throne* of *Heavenly Grace*. But there was another *Part* of his *Private Devotion*, which was within the Precinct of his *Closet*; you may be sure that his *Soul* walked with *God*, like another *Enoch*, (r) while other *Men* (that are destitute of the *Spirit of Adoption*) walked among deceitful Shadows, (s) *lying down under the shady Trees* of Debauchery, Prophaneness and Immorality, as it is said of *Behemoth*, *in the Covert of the Reed, and Fens* of all the trifling *Vanities* of this Foolish *World*, &c.

(q) Eph I 13

(r) Gen. V. 24

(s) Job XL. 21

2°. Is this true, or not? Did you ever see his *Bible* (and other *Books* of *Devotion*) covered with *Dust*? Was not the *Holy Bible* his (t) *Counsellor*, his *Guide*, his *Heritage*, his Inseparable *Companion*? Was not the *Word* of *God* his (u) *Rod*, and *Staff*, to lead him safely through this *Vale of Tears*, and to *Comfort* him in all the Various *Changes* and *Chances* of this *World*?

(t) Ps. CXIX. 24

(u) Ps. XXIII. 4.

β. 2°. But now, as to the *Publick Acts* of his *Piety* and *Devotion*:

1°. Did you ever know a *Man* among you here in this *Parish*, or in the Neighbouring *Parishes*, or in any *Part* of this *Kingdom*) that shewed more *Diligence* and *Attendance* in the *Lord's Temple*, than *He* did? Or could any *Christian* have been more *Frequent*, more *Zealous*, more *Devout*, or more *Attentive*

(w) Ps. XCVI. 6. *tentive in the* (w) *Beauty of Holiness*, during Holy *Prayers* and *Sermons*?

2°. And indeed, you may all bear *Him witness* (as well as I) that *He* was quite of another *Opinion* than some Fickle-brain'd *Worldlings*, that have only a blind *Form of Godliness*, a flat *Shape* of *Piety*, a dead *Image* of *Religion*, and an empty *Shell* of *Morality*; some of which will tell you, That a *Good Sermon* (without any *Prayers*) is enough to make you *Good Christians*, and to lift you up into the *Third Heaven*, as *Elias* in his *Chariot of Fire*, (x) with *Horses of Fire*, when *he went up by a Whirlwind into Heaven*.

(x) 2 Kings II. 11.

3°. But others will perſuade you to the contrary, that *Preaching* ſignifies nothing at all; that the *beſt Sermon* is only a *bawling Cant*, reflecting upon the Life and Converſation of *Honeſt Men*; but that *Prayers* only muſt do your *Work*, to bring you directly to *God*; and that if only (now and then) you are at *Publick Prayers*, you cannot miſs the *Favour* of *God*, nor the *Love* of *Chriſt*. Which (if you take it aright) is thus: You need not hear the *Word* of *God* Preached, to learn your Duty, to know how to live in the *Fear* of *God*, nor how to repent of your *Sins*; nor how to eſcape the Enticements of the *World*, nor how to reſiſt the Damnable *Luſts* of the *Fleſh*; nor how to break the *Cart-rope* (y) of *Iniquity*, and the *Snare* of the *Devil*, (z) who (*like a roaring Lion*) *walketh about* (Day and Night) *ſeeking whom he may devour*. But that a Lifeleſs *Formality* of a few *Prayers*

(y) Eſ. V. 18.
(z) 1 Pet. V. 8.

ers

ers will make you perfect *Saints*, though you should trample the *Word* of *God* under feet, and lead the Life of *Reprobates* and incarnate *Devils*, &c.

4°. But I say, *my Brethren*, that our late *Worthy Friend* and *Patron*, was quite of another *Spirit*. He knew that Fervent *Prayers* did please *God*, as an *Heavenly* (a) *Exercise*; and therefore he did (b) *offer the Sacrifice of Praise continually* (according to the Apostle's Advice) *which is the Fruit of our Lips, giving Thanks to his Name*: and *He* knew likewise, that hearing the *Word* of *God* preached, was the *Instrument* of our *Sanctification* and *Salvation*; because the *Word* of *God* is *able to* (c) *make us wise unto Salvation, through Faith, which is in CHRIST JESUS*: Now, *Faith cometh by hearing, and hearing by the* (d) *Word of God*, which we preach. And therefore this *Excellent Christian* would never tear that asunder, which *God* had linked so near and close together, I mean, *Prayers* and *Sermons*, &c.

(a) Rev. VIII. 3, 4.
(b) Heb. XIII. 15.
(c) 2 Tim. III. 15.
(d) Rom. X. 17.

5°. And is not that true too? How often, or when did He ever neglect *Sermons* or *Prayers*? And therefore let us not grudge Him the *Title* and the *Honour* due to *Him*, according to the *Tenor* of my *Text*; *The Righteous shall be in Everlasting Remembrance*, &c.

IIº. I have done with his *Exemplary Piety* towards *God*, give me now leave to say something of his *Extraordinary Sobriety*.

1°. Pray

1°. Pray, *My Brethren*, do I ſpeak amiſs, or is it perhaps my blind *Miſtake*, when I take the *Liberty* to call *him* a *Man* of *Extraordinary Sobriety*? But if I be out of the *Way*, then do you tell me how many *Gentlemen* (of his *Quality* and *Eſtate*) have you ſeen in the whole *County* ſo *extraordinary Sober*, that (notwithſtanding the *Plenty* and *Variety* of *Meat*, and *Wine*, and other precious *Liquors*, which, by *God's Bleſſing*, never [for ought I know] were miſſing at his *Table*) *he* never did eat nor drink to *exceſs*? And tho' the *Cuſtom* of hard *Drinking* (among thoſe that are ignorant of the Beneficial Conſequences of that Divine *Virtue Sobriety*) be now ſo univerſally, ſo deeply, and ſo ſtrangely rooted among us, that if a *Man* cannot *Drink* bravely and ſtoutly, like a *Fiſh*, or rather like a *Devil* made of *Man's Fleſh*, he is regarded as (a *Fool*, and) not fitly qualified to keep good *Company*; yet *he* was of another *Temper*, *he* would never *drink* between *Meals*, *he* would not pleaſe the beſt Man's *Fancy* to do the leaſt *Prejudice* to his *Conſcience*, *to add* (e) *Drunkenneſs to Thirſt*: For he did wiſely conſider, that *Wine* (as well as any other *Liquors*) being immoderately taken, was the (f) *Poiſon of Dragons*, *and the cruel Venom of Aſps*; and that it became the *Men of Sodom and Gomorrah*, rather than *Chriſtians*, to drink away their *Strength*, their *Health* and *Wealth*, nay, their good *Reputation*, and ſometimes their *Souls* (g) and *Bodies* too; *he* did wiſely conſider, that as *Sobriety* made a *Man* like to the *Angel* of *God*, ſo *Drunkenneſs* made a *Man* like unto (or much worſe than) *irrational Beaſts*, and that the *end* of it was Shame, Confuſion, and (h) *Damnation*, &c.

(e) Deut. XXIX 19

(f) Deuter. XXXII. 33.

(g) Eſ. V. 11, 12, 13.

(h) 1 Cor. VI 10, &c.

2°. Pray,

2°. Pray, *My Brethren*, let me be bold to ask you this *Question* again; How many *Gentlemen* of his *Rank* and *Wealth* have you seen so sober as *He* was, in our *Days*? *Peradventure* you have seen *Fifty* such *Righteous Sober Men within the City*, or in the *County*, (to use *Abraham's Expression*) (i) which I think would be a pretty handsome *Number*, as the *World* runneth now; *Peradventure ye have seen forty and five*; but I would fain know where you had found them out, before I could believe it: *Peradventure thirty*, or at least *twenty* such *Righteous-Sober Men* may be found in one *Town* or *Parish*; which, if I could see, I would retract my *Words*, or give you *leave* to correct my *Mistake*; and I would say, that *He* was only a *Good Honest Sober Gentleman*, and no more. But suppose you could shew me *ten* such *men*, (and no more, but where to find 'em would be a hard matter too) in *ten Parishes*, that is, one such *man* in one *Parish*, then I hope I did not speak amiss, when I did venture to say, That as *He was a Man* of an *Exemplary Piety*, so *He* was also a *Man* of *Extraordinary Sobriety*; let therefore this *Righteous-Sober Man* be had (for our *Commendation* and *Imitation*) *in Everlasting Remembrance*, &c.

(i) Gen. XVIII. 24.

IV°. But now the *Third* and *Last Quality* of our late *Worthy Friend* and *Patron*, was his *Extream Charity*; which we may reduce to these *Four Branches*, the *Three first* of which were both his *Ordinary Motto*, as well as his *Constant Practice*, viz.

I°. *Love.*

II°. *Peace,*

And

III°. *Good Neighbourhood.*

IV°. To which give me leave to add, His *Chriſtian Benevolence.*

I°. As to the *Firſt*, his *Love* was not Blind, ſo as to be ſtraitned within the narrow *Bounds* of ſome few *Particular Perſons*, but it was an *Univerſal Love*, though guided with much *Prudence*; he did hate all *Vices* in general; and abhor *Immorality* as much as he did love *Virtue*, and embrace *Religion*; but *Vicious Perſons* he did pity, and pray for their *Converſion*, which was a true *ſign* of *Chriſtian Love.*

2°. *He* was a great *Admirer* of Godly, Religious and Sober Men; whatever *Perſuaſion* they might be of; but he had a ſpecial love for thoſe that were ſincere *Members* of the *Church of England*, that did Worſhip *God with* (k) *one ſhoulder*, according to the *Sacred Principles* of the *Church of England*, that went hand in hand *with the Multitude* to the *Houſe* of *God*, (l) *with the Voice of Joy and Praiſe, to appear before God in Zion*, to pour out their *Souls* into *Praiſes* and *Thankſgivings* before the *Lord Jehovah*, and to hear his *Word* preached for their *Conſolation* and *Edification*, &c.

(k) Zeph. III 9.

(l) Pſ. XLII 4.

3°. He

3°. He knew that *Love* was the only Visible *Badge* of true *Christianity*; and therefore he thought it much beneath his *Noble Soul*, to hate any Man, being mindful of our *Saviour's Charge*; *A* (m) *New Commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another: By this shall all men know that ye are my Disciples, if ye have love one to another*, &c.

(m) John XIII 34.

IIº. But the *Second Part* of his *Ordinary Motto* was *Peace*; and a *Son of Peace* (n) was he indeed, for nothing was more grateful to him than the *Peace of* (o) *Jerusalem*, and mutual *Peace* between all Men: He was so far from being quarrelsome, or contentious, or litigious, that he lived like a *Lamb* among us, *quiet, meek, affable, courteous, loving* and *peaceable*. He was no *Busy-body*, to intrude himself into other Mens *Concerns*, much less would he meddle, or find fault with the *Government* of *Church* or *State*: He did humbly and peaceably submit to the *Laws* of the *Land*, (p) *fearing God, and honouring* (the late *King William*, of ever blessed Memory; and since he died) our Most *Gracious* Present *Queen*, since her happy Accession to the *Crown*: And as his *Submission* to our *Temporal Laws* was very eminent, so his *Obedience* and humble *Submission* to the *Laws* of the *Church* was no less conspicuous and commendable; so that I may, (nay, I must needs) say, That he was a downright *Good* and *Loyal Subject* to *God's Vicegerent*, and a *True Son* of our *Holy Mother*, the *Church of England*, a *Zealous Protestant*: and yet no *Bigot*, no Encourager of *Novelty*, of *Sects* or *Schisms*;

(n) Luke X 6.

(o) Ps. CXXII. 6.

(p) Prov. XXIV. 21.

a Hater of *Popiſh Principles*, *Superſtition* and *Idolatry*; not a *Well-wiſher* only, but a *Lover*, and *Promoter* of the *Peace* and *Proſperity of Jeruſalem*: And may not I ſay here, after the *Pſalmiſt*, *Mark* (for your imitation) *the Perfect Man, and behold* (follow the ſteps of) *the Upright*; *For the End of that* (q) *man is Peace*, &c. Let therefore ſuch a *Righteous Man* be had *in Everlaſting Remembrance*, &c.

(q) Pſal. XXXVII. 37.

III°. Now the *Third* and *Laſt Part* of his *Chriſtian Motto*, was *Good Neighbourhood*: Which indeed may be reckoned among the *Chief Temporal Bleſſings*: For I do not well know what may make a *Good* and *Peaceable man* more uneaſy, than bad, troubleſome and vexatious *Neighbours*, who are always for (r) *War* and *Miſchief*; tho' you would comply with any *Thing* that in *Reaſon* may be deſired or granted, yet (like the *Wolf* in *Eſop's Fable*) they will fall foul upon you; tho' you ſtand never ſo far out of their *Way*, even beneath the *River*, yet they will accuſe you of troubling the *Water*, to ſeek occaſion againſt you. So that the Old Saying of the *Latiniſts* is true; 'A bad Man * may be as dange-'rous as a *Ravenous Wolf*, to a good quiet *Neighbour*; 'Or, a Wicked Man may prove a *Satan*, a *Devil*, 'to an Honeſt Peaceable *Neighbour*: As to the 'contrary, a Good and quiet Man may be as 'an *Angel*, or as a *God* to his *Neighbour*. But was not our *Worthy Friend* and *Patron* a good *Neighbour* as well as a *good Subject*? So that I may ſay of *him* as our *Holy Saviour* (s) ſaid of *Nathanael*, *Behold an Iſraelite indeed, in whom there is no Guile*. Or elſe tell me, I beſeech you, did *he* ever impoſe upon, or defraud, or play *Unneighbourly Tricks* to any of you? Did *he* ever oppreſs, or wrong, or injure any of you?

(r) Pſal. CXX. 7.

* *Homo homini Lupus; Homo Homini Diabolus; Homo Homini Deus.*

(s) John I. 47.

2°. This

2°. This was his *Motto*, as well as his *Practice*, (as I told you before) *Health, Love, Peace, and good Neighbourhood*; such a *Health* he would drink very heartily, as well as the *Health* of a good *Friend* or *Relation*; for tho' *he* was one of the *Sobereſt Men* on *Earth*, yet *he* was no *Nice*, nor *Moroſe*, nor *Superſtitious Preciſian*, as ſome are, who think it a *piece* of *Impiety* to drink (tho' never ſo *ſoberly*) the good *Health* of a *Friend*, or the *Proſperity* of their *Prince* and *Country*; but our late *Friends ordinary Motto*, before *he* parted with his *Friends*, was thus; *Health, Love, Peace, and good Neighbourhood.*

3°. But one *Thing* (which almoſt ſlipt out of my *Memory*) I beg leave to inſert, *viz.* That *he* was as *Good*, as *Faithful*, and as *Loving* a *Husband* to his *Virtuous Lady*, as ever *Man* was ſince the *World* ſtood: And ſurely he did it in *Obedience* to the Holy *Apoſtle's Rule*, (t) *Husbands, love your Wives, and be not bitter againſt them; even as Chriſt* (v) *alſo loved the Church, and gave himſelf for it*, &c.

(t) Col. III. 19.
(v) Eph. V. 25.

IV°. But I proceed now to the *fourth* and laſt *Branch* of his *Extream Charity*, which was his *effectual Chriſtian Benevolence*,

I°. *To the Poor.*

II°. *To this our Pariſh.*

1°. 'The ſeveral *Gifts* he beſtowed upon the *Poor* 'are very *Conſiderable*; as Five Hundred Pounds to *Chriſt's*

'*Christ's-Hospital*, Four Hundred Pounds for the 'Relief of Poor *Prisoners*, several Hundred Pounds 'for *Poor Ministers Widows*, besides a great many '*Considerable Legacies*, not only for the *Poor* of this, 'but of *many* other *Parishes*; which ought to be kept in constant *remembrance*, as sweet *Fruits* of his *Righteousness*, as *real Effects* of his *extream Charity*; therefore let me *apply* the *Words* of the *Psalmist* to this *Righteous Man*; (w) *he hath dispersed, he hath given to the Poor, his Righteousness endureth for ever, his Horn shall be exalted with Honour*, &c.

(w) Psal. CXII. 9.

IIº. 'But *that* which *he* hath done in *particular* for 'this *Parish*, (I mean a *competent Yearly Stipend*, or '*Annual Salary* for ever, for a *Second Service*) deserveth 'our *special Acknowledgment*; for you know, *My Brethren*, that the *Chappel* of *Langley* being annexed to 'this *Parish* (for several *Hundred Years*) it was im-'possible for me, and for my *Predecessors*, to *Officiate* 'twice a day, *Langley* being at too great a *distance*, 'and a *Parish* of it self, near *three times* as large and 'as *populous* as this *Parish*.

2º. Seeing then, *My Brethren*, that this *Righteous Man*, [whom I may with good *Reason* call our late '*Good Friend* and *Patron*, for I must needs be sen-'sible of his *Kindness* to my self in *particular*, and the 'unexpected *Legacy he* was pleased to leave me is a 'sure *Token* that *he* had more *Kindness* for me than 'either you or I my self would have been *aware* of:] Seeing *he* hath done *this*, both for your *Comfort*, and for the *Benefit* of your *Posterity*, it concerns you very highly to make such *good use* of it, as may be

answer-

answerable to the *sincere* and *pious Intent* of our Worthy *Benefactor*, &c.

3°. What was his *Design*, his Pious *Intent*? That both *your selves* and your *Families* might have a *fair opportunity* to serve *God* twice a *Day* in this *Sacred Place* of his *Worship*; that you might not only come your selves *twice a day*, but send your *Children* also and your *Servants* to the *House* of the *Lord*, *where his Honour dwelleth*, for their *Instruction* and *Edification*.

4°. But if you neglect your *Sacred Duty*, you shew your selves *unthankful* to *God*, *ungrateful* to the *Sacred Memory* of this *Pious Benefactor*, unworthy of the *Name* of *Christians*, rotten *Members* of the *Church* of *England*; and as the *Memory* of this *Righteous Man* will be of an *Eternal sweet smell* before *God*, and before the *Saints* and *Angels* of *God*, so your *Memory* will stink, your *Remembrance* will rot, and be odious and abominable, and your *Name* will (for ever) be *blotted out* of the *Book* of *God's Remembrance*, and *wiped out of the Book* (x) *of the Living*. If you do not answer the *Pious Design* of this *Righteous Man*, you will never be *written among the Righteous*; but you will be *accursed*, both here in this *World*, and in the next, where your *Worm shall not die*, (y) *neither shall your Fire be quenched*; and you shall be an *Abhorring* (an Abomination) like so many rotten stinking *Carcases unto all Flesh*, &c.

(x) Psal. LXIX. 28.

(y) Is. LXVI. 24.

5°. *But Beloved* (z) *we are perswaded better things of you, and things that accompany Salvation; though we thus speak.* I hope in *God* you will shew your selves

(a) Heb. VI. 10.

true

true and faithful *Members* of the *Church of England*, at whose *Breasts* you may (if but you will) *suck the sincere Milk of the engrafted Word of Regeneration*, and *be satisfied* (a) *with the Breasts of her Consolations*, &c.

(a) Isa. LXVI. 11.

6°. If therefore thou be a *Christian* indeed, (which is the only *Noble Character* of a Brave True *English Man*) shew it by thy *Piety* towards *God*, shew it by thy *Charity* towards thy *Neighbours*, and by thy *Sobriety* towards *thy self*; but especially by thy constant *adherence* to the true *Church* of *Christ*; *Let her be* (b) *as thy loving Hind, and pleasant Roe; let her Breasts satisfie thee at all times, and be thou ravished always with her Love*, that *Christ* may own thee for a true *Member* of his *Body*: To whom, with the *Father* and the *Holy Ghost* be all Honour, &c. Amen.

(b) Prov. V. 19.

FINIS.